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*A NARRATIVE on the subject of Missions : and a Statement of the Funds of the Missionary Society of Connecticut, for the year 1805. Addressed by the Trustees of the Society, to the Ministers and People of the State.*

truth abundant occasion for rejoicing in the goodness of the Lord, and for praise and thanksgiving to the Father of mercies, and God of salvation.

The services performed, under the auspices of the Missionary Society of Connecticut, the year past, have not indeed been so great as in some preceding years. The Trustees however derive great satisfaction from the reflection, that this has not arisen from a want of liberality in the good people of the State, in contributing as largely as in former years to the support of missions, and a consequent diminution of the annual income of the Society ; nor, as they trust, from a want of faithfulness on their part in discharging the duties devolved upon them. It is to be ascribed to the difficulty of procuring suitable persons to employ as missionaries ; and this difficulty has arisen from two sources,—an unusual call for Candidates for the ministry among the old settlements,—and an increase of the number of missionaries employed by other Missionary Societies. So that

THE Trustees of the Missionary Society of Connecticut desire again to call the attention of the ministers and people of the State, to the important subject of missions. To all who feel concerned for the eternal welfare of their fellow men, the subject will ever be interesting ; and it will afford them satisfaction to hear of any instance of success, with which a gracious God sees fit to crown the labors of those who are engaged in propagating a knowledge of the Redeemer, and of the way of salvation through him. Although the Trustees have nothing peculiarly new and striking to communicate on the subject, yet the continued smiles of the great head of the Church upon the missionary cause for another year, afford to the friends of

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on the whole, though fewer persons may have been laboring under the direction of the institution in this state, yet as other Societies, by the increase of their funds, have been enabled to extend the fields of their labors, and to support more missionaries, the services performed during the year, among the new settlements, have exceeded those of any former year.

May that God who disposes people to afford pecuniary aid, for the promotion of so important an object, raise up and qualify a competent number of laborers for his vineyard, which is continually becoming more extensive!

In their former Narratives, the Trustees have mentioned the County of Trumbull, in the State of Ohio, (commonly called New Connecticut) as being a part of the country which, in their view, claimed particular attention. They therefore, some time since, voted stately to employ three missionaries at least, in that territory. In pursuance of that vote, the Rev. Messrs. *Joseph Badger* and *Thomas Robbins* have continued there thro' the year; and the Rev. *David Bacon* was there from the beginning of March last till the latter end of November; itinerating as a missionary part of the time, and preaching stately in Hudson the other part, supported by the people of that place. Another missionary would have been sent there, to labor a certain portion of the time in the service of the Society, and the residue to preach in some particular towns, where the people wished to employ him, but a suitable person has not yet been found for that purpose.

**Mr. Badger's journal to Sept.** last has been received. From the latter end of November, 1804, to the latter end of May, 1805, he travelled about 700 miles; preached 87 sermons; attended 7 Church meetings; admitted several persons into communion with the Churches; administered the sacrament of the Lord's supper twice; baptized one adult and 11 children; attended many conferences and meetings for prayer; visited and catechised schools; attended funerals, and visited many families. In June he went on a mission to the Wyandot Indians, from which he returned in August. An account of this mission will be given in the sequel of this Narrative.

In the fall of 1804, Mr. *Robbins*, having recovered from a tedious fit of sickness, entered again on his missionary labors; and from that time to September 12th, 1805, the date of his last letter, he itinerated over the greater part of the County, and visited and preached in nearly all of the settlements, in several of which there never had been a sermon preached before. He administered the Lord's supper twice; baptized one adult and 8 children; admitted several persons into Churches, and preached nearly 200 sermons; besides attending conferences, visiting schools and private families, administering consolation to the sick and dying, and attending funerals. Owing to ill health, the latter part of the summer, his labors were less abundant than they would have otherwise been.

Mr. *Bacon* returned from his mission to the Indians at Michillimakinak, in December 1804

and in January, 1805, left Hartford for New Connecticut, where he arrived the beginning of March, after a very fatiguing journey. At Cadarogus, on lake Erie, he was detained some time by bad weather. Here he had an interview with some of the Seneca Indians, who have a village near that place; and at their request he went and preached to that benighted people, many of whom discovered a disposition to hear the word of salvation, and to be enlightened in the truths of the gospel. Having arrived at Hudson, where his family was, he soon entered on his labors as a missionary, and from that time to November 21st, when he left the County, he itinerated 19 weeks in the service of the Society, preaching every Sabbath, and many other days of the week, and performing other ministerial services as opportunities presented. The residue of the time he preached stately to the people of Hudson. It is expected that in the spring he will again go to that country, being reappointed for another year, as are also Messrs. *Badger* and *Robbins*. The Rev. *Calvin Chafin* is likewise appointed a missionary to the same field.

The Missionaries to the County of Trumbull unite in representing that territory as rapidly settling; and as being a field where missionary labors are greatly needed, and where there is a prospect that under the blessing of God much good may be done by them. Most of the settlers are as yet friendly to religious institutions; but others of them are opposed to the introduction of the worship of God and the observation of the Sabbath. But notwithstanding their

opposition, the people regularly meet every Sabbath, for public worship, in many of the towns, and in several of them measures are adopting for the settlement of gospel ministers, and the regular and stated administration of Christian ordinances. The labors of missionaries have doubtless had a very considerable influence in producing these effects. This certainly furnishes a powerful motive for the continuance of those labors; and it is hoped will be an inducement to the people of this State to continue their contributions, that the Trustees may have the means of gratifying the wishes, and aiding the endeavors, of the judicious, steady and serious inhabitants of that County, in checking, as far as human means shall be conducive to that effect, the spread of infidelity and all false principles, and of promoting a knowledge of the truth as it is in Jesus. Although the fervor of the late revival there has abated, its happy effects continue; and in the town of Canfield there has been an awakening the year past, and some hopefully born into the kingdom of the Redeemer. In this place the work of God was not attended with those remarkable bodily impressions which have characterised the late revivals in the southern States, and which were common in *Austinburgh* and its vicinity. On the whole, from other sources of information, as well as from the journals of the missionaries themselves, there is abundant reason to believe not only that they have been faithful, but also that much good has been done by them.

The western Counties of the State of New-York, and the nor-

thern Counties of Pennsylvania form another important field of missions. In this field the Rev. *Seth Williston* has been employed, for several years, under the direction of the Missionary Society of Connecticut, for such a portion of the time as he could be spared from his family and from his services as pastor of the Church in Lisle, in the County of Tioga. From the beginning of October, 1804, to the latter end of July, 1805, Mr. W. spent 19 weeks as a missionary, 15 in the State of New-York and 4 in Pennsylvania, during which time he preached about 120 sermons; administered the Lord's supper 4 times; baptized one adult and 10 children, besides two households, and formed two Churches, one at Virgil and the other at De Ruyter, at which latter place there has been, in the course of the year, a very considerable revival. Besides these labors, Mr. W. with his accustomed zeal, visited and prayed with many families; attended conferences; endeavored to heal divisions in Churches, and exerted himself to build up the Redeemer's kingdom in all the places which he visited. Ill health and the circumstances of his family prevented his itinerating any more as a missionary, previous to the date of his last communication, which was in October. He is re-appointed for another year.

In this same field the Rev. *Calvin Ingals* labored, in concert with Mr. *Williston*, from about the first of May to the middle of September. In the course of his mission he travelled upwards of 1400 miles; preached 100 times, and baptized 10 children; besides performing other minis-

terial services as occasion required and opportunities presented themselves. In the close of his journal he observes, "I have been kindly received by the people in general; and by the serious people I have been received and treated affectionately. They appear gratefully to acknowlege the services conferred by the people of Connecticut, and pray for a continuance of them. In this country professors are few, and the people unable to support the gospel, could preachers be obtained, which calls for the pity and assistance of the pious and wealthy in the old settlements."

Another missionary would have been sent to this part of the country if the Trustees could have found a suitable person for the undertaking.

Among the inhabitants of these settlements, and so also among the other new settlements in New York and Vermont, there is a great diversity of sentiments on religious subjects. Tenets are propagated, and practices countenanced, which, in the opinion of the Trustees, are very erroneous. They think, therefore, that every possible exertion should be made, in a prudent manner, to check these errors, and to promote the pure doctrines and precepts of Christianity; that while these settlements are increasing in numbers and wealth, and while the inhabitants discover a laudable zeal to establish schools, they may be induced also to attend to those religious institutions which have ever been found highly conducive to the well being of society, as well as promotive, under the blessing of God, of those af-

tions which are necessary to prepare men for happiness in a future state of existence. The labors of pious, faithful, zealous missionaries will doubtless contribute greatly to promote these desirable objects.

In the last year's Narrative the Rev. Thomas Williams is mentioned as laboring in the Counties of Otsego and Delaware, State of New-York, and as being re-appointed to continue there another year; but in February he returned, having performed a missionary tour of about eight months, mostly in the Counties mentioned above, and the rest of the time further westward, in concert with Mr. Wiliston. Mr. Williams, at the conclusion of his journal, observes, "During my mission I have preached 149 times. Until December 9th, I commonly preached 6 times a week. Since that day, on account of the ill state of my health, I have not preached so often. I have administered the Lord's supper three times; baptized fifteen infants and one adult; attended twenty-two conferences; received five persons into Church fellowship, and assisted in the examination of several others. I have been affectionately received by the members of the Churches, and have generally been treated with kindness and respect by others. I have an increasing conviction of the necessity and benefit of missionary labors in the new settlements; and have great reason to be thankful that God has been pleased to give me an opportunity of being employed as a missionary. He has been pleased to use me as an instrument in settling some difficult

ties in the Churches; of bringing, as I hope, a few to submit to the prince of peace; and of instructing, comforting and reviving a considerable number of his dear children. It is not without much sorrow of heart that I think of declining the renewed appointment of the Trustees; but the state of my health is such as unfits me for the discharge of the duties of a missionary. Surely they who desire the salvation of souls, and strive for an incorruptible crown, will never rest until they see the standard of Sion's king erected every where, and the kingdom, and the greatness of the kingdom, and the dominion under the whole heaven given to the people of the saints of the most high God. May all the saints on earth, with one heart and voice, resolve that, for Sion's sake they will not rest, and for Jerusalem's sake they will not hold their peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

In September Mr. Williams engaged to go again on a mission to those Counties, but the state of his health was such that he was obliged to return before he had proceeded far; and there is at present no missionary in that part of the country, under the direction of the Society in this State.

To the settlements on Black River and parts adjacent missionaries have been sent for several years. The last person employed there, by the Trustees, was Mr. Eli Hyde, Candidate for the ministry, who returned the beginning of April, having spent seven months on his mission, in

which time he travelled nearly 1400 miles ; preached 181 sermons ; attended 3 funerals, at all of which he preached ; attended 14 conferences ; visited many families, and conversed with many people on their spiritual concerns. At the conclusion of his journal are the following remarks : " During the whole time which I acted as a missionary, I was received in the new settlements in a friendly, hospitable manner ; by many of the people, it is to be hoped, as Christians are wont to receive the ministers of Christ. There are some, in almost every place, who anxiously desire to have opportunities to hear the gospel preached ; they appear to hear with pleasure that a missionary has come among them. In no place, however, has there been any thing like a general attention to religion ; on the contrary, it has been a time in which iniquity has abounded, and the love of many has waxed cold. The attention to meetings has been various. On the Sabbath, the meetings have usually been full ; on other days, the places of meetings have been sometimes crowded, at other times but few have attended. If I mistake not, there may be seen many good effects of the labors of the missionaries who have heretofore been in this country. Under their ministrations, some have been pricked to the heart and have been converted from the error of their ways ; much doctrinal information appears to have been obtained ; the prevalence of hurtful errors has, in some degree, been prevented ; and Christians have been comfort-

ed, edified and excited to more earnestness in prayer and other duties of religion. As in other places, so in the settlements which I have visited, there are many denominations of those who call themselves Christians ; but the greatest proportion of the people, in the whole country taken collectively, would wish to be distinguished by the name of Presbyterians or Congregationalists. Such is the situation of the country which has been the seat of my missionary labors, that it must be a field for missionaries to act in, for a considerable time yet to come. In a few places the people have made and are making provision to obtain preaching ; still the call for missionaries will not be less but greater in this quarter than it has heretofore been, owing to the rapid increase of the settlements."

Last winter Mr. Oliver Wetmore, Candidate for the ministry, itinerated as a missionary, in the north eastern parts of Vermont, about 8 weeks ; in which time he rode 559 miles ; preached 28 sermons ; assisted in one ecclesiastical council ; attended one funeral, and visited a number of families. He observes, " On this mission I was cordially received ; and it appeared that my labors were in some degree blessed. In the County of Orleans there was some special attention to religion. I found it very difficult to perform this tour, on account of the severity of the season and depth of snow. The people are divided in sentiment, and like most of the other new settlements, unable to contribute much towards missionary la-

bors, or settling ministers among them."

In this same field the Rev. *Asa Carpenter* labored 8 weeks last fall. He rode about 400 miles; preached about 50 sermons; administered the Lord's supper once; baptized 4 children, and performed other ministerial services. It is expected that he will soon enter on another missionary tour to the same settlements.

The Rev. *Israel Day* is now on a mission to that part of the country.

In the course of the year missionaries have been appointed to the Counties of Otsego and Delaware; to the Black river settlements; to the towns in the vicinity of Lake George to the northwestern parts of Vermont, and the northern part of New York, west of Lake Champlain; but they declined accepting their appointments, and consequently those settlements have not had that portion of missionary labor during the year which they would have otherwise received. They will not be forgotten by the Trustees who are determined to make every exertion in their power to procure faithful laborers for these extensive and important parts of the vineyard of the Lord. In addition to the pecuniary contributions of the people of the State, they ask the prayers of all God's people that their exertions may be crowned with success. Several missionaries have been lately appointed. Whether they will accept or not is uncertain, as no intelligence has been received from them.

In the preceding part of this Narrative, the Rev. *Joseph Badger* is mentioned as having made

a visit, last summer, to the Wyandot Indians in the neighborhood of Sandusky bay. The following extract of a letter from him, dated May 31st, 1805, will explain the particular reasons of his going there at that time. "In April I attended a meeting of the Erie Presbytery. Soon after the members convened, the Rev. *Joseph Patterson* came from the Ohio Presbytery. He is moderator of the board of Trust for the Western Missionary Society. He was sent by the board to get a member of this Presbytery, if possible, to go, for two months, to the river Raisin, and to the Wyandot Indians. At that river there is a settlement of white people, some of whom have repeatedly requested some instruction from ministerial labors. The Wyandot tribe are pretty generally under the influence of a spirit of enquiry about religion. Many are desirous of hearing from us the gospel, or to know what the white people's religion is. They appointed the second Sabbath in April to meet in council on the subject; and a pressing request was sent by some of them to have a minister from this quarter there by that time, to attend with them; but the message was so late that one could not be got there at the time. The Rev. *James Hughes*, one of the corresponding Committee for the Society, sat off the first of May for a two months tour. The board, finding it a difficult matter to get one to succeed Mr. *Hughes*, applied to me for that purpose. After duly considering the matter, I have agreed to go for two months, on condition that

' they bear my extraordinary expenses, and supply five Sabbaths preaching in different places in this county, which is agreed to. I have acted on the presumption that if the honorable board in Connecticut knew the hopeful prospect among that tribe of Indians they would not object to my going this tour."

Mr. Badger has transmitted to the Trustees a particular journal of his tour, some extracts from which follow. " Friday June 14th. I crossed the Sandusky river, where I met with the Rev. Mr. Hughs. I walked with him to the Indian village, about 3 miles, where we met the chiefs from the upper town. We were received by them with suitable attention; and they told us they would hear us the next day early, in the council house. On Saturday we went to the village, where we found the chiefs gathered in a large bark house. People came in to the number of about 60 or 70. Mr. Hughs spake, and after he had done I addressed them at a considerable length.\* We were invited to preach on the Sabbath in this house again. Early in the morning, before we got there, the chiefs had the people together. We both preached without having any intermission. The people attended with great patience, and some apparent solemnity; especially one chief, named *The flying arrow*, of whom there is some comfortable hope that he has real religion. He talks like

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\* It is to be understood that Mr. Hughs and Mr. Badger spake by an interpreter.

' an experienced man, but with peculiar modesty and diffidence. After the assembly was dismissed they all sat down, as is their custom. The head chief of the Wyandots thanked us for what we had said. He said, he believed we had spoken to them the truth, and that it was God's word. He hoped they would remember and mind it. A few days after I preached to about 100 men and women, besides children, all of whom behaved with propriety. After I had done, several of them spake and said, they believed the things I had told them were true, and hoped they should mind the things they had heard. Then they came and took me by the hand, both men, women and children. The next day I preached at Honey Creek, where one man appeared to hear with careful attention. Friday June 21st, preached again at the village. After preaching I talked with them in a plain, familiar manner; and told them the advantages of learning to read and write, and of cultivating their land, making cloth, &c. Lord's day, preached twice. Several appeared to hear as though they had some feeling, especially the chief mentioned above, and an aged woman."

" From this place I went to the river Raisin, where I found a settlement of white people to whom I preached, but found the most of them extremely thoughtless. In the vicinity of this place I had an interview with an Indian chief, called the Black chief, whom I found to be an intelligent man, very anxious concerning the welfare of his people, and much en-

gaged to have them reformed from their bad habits. I also visited two other chiefs, at their own houses, and several other people, by whom I was treated with respect, and who appeared to place confidence in what I said.—Lord's day July 7th, I preached twice to about 50 Indians who attended with decency.—July 10th, I visited another chief who called his people together to attend sermon. All in the place attended, about 20, with great decency, and were highly pleased to hear the word of God spoken in their own tongue. Afternoon rode to Brownston, and next day preached a lecture in the council house. About 60 or 70 attended with decency. At the close I told them I should preach there on the Sabbath. A village chief expressed his approbation of what had been said, to which a general reply was given, *Toohl* (it is right). He then directed all the people to attend on the Sabbath early. Lord's day July 14th, preached twice. There was more than 100 men and women attended with great decency. Some appeared to feel as though they had heard solemn truths, and interesting to them. Lord's day July 21st, preached again at the river Raisin, to as thoughtless a sett of people as is to be found any where. Tuesday returned to the Sandusky ; and on Wednesday preached at the village to 16 or 18 persons, most of the people being in the woods.—Lord's day July 28th, preached twice at Sandusky. Numbers attended with more solemnity than I had seen before, and one was in tears. In time of intermission the

chiefs were sitting together. I thought it a good opportunity to propose the subject of having a minister come and live stately with them, and have a school set up for their children to learn to read our language. I endeavored to urge the matter to be attended to for their good. I told them that a good minister living with them would show them in many things how to live ; and would take care of them, and see that bad people were kept away : And he would teach them the word of God ; their children would learn to read the word of God ; and then they would know that the things we preached to them were true. To which *Torhie*, after consulting the other chiefs a few moments, gave the following answer."

" Father, listen.—The reason we did not accept the gospel before, and agree to have a minister come and live with us ; we were so bad, we were afraid to have one among us. We were all drunkards so that he could not preach to us but a few times. And we were afraid that our young men, when intoxicated, would stagger to his house, whooping and yelling, and act so as to put him in fear and make him uncomfortable. But now we are willing to have a minister come and live with us ; there is no difficulty in the way ; we are reforming, and have left off drinking for some time, and are determined to quit it altogether. We wish our Father to tell the ministers who sent him here, to send us one who has some knowledge in medicine, and can help us when we are sick ; and one who can

" show us how to cultivate our land, and teach some of our young men the laws and regulations of the government; and one also who will take care that we are not imposed upon by people that come among us. We are willing the minister should have other people with him, if they be such as will not treat us ill. We wish a school teacher may be sent to us that is a faithful man, who will teach us no bad things, but give good instructions to our children."

" Monday morning, I wrote the speech, and had it interpreted back again to the chiefs for them to correct, if there was any thing wrong. They wrote their characters which designate their family tribes."

After this Mr. Eadger preached a few times to small collections of the Indians, and then left them, bringing with him a little girl about 8 years old, to teach to read and work, &c. He was succeeded in his mission to the Indians by the Rev. John Anderson. After his return he recommenced his missionary labors in New Connecticut.

Another motive which induced Mr. B. to go to Sandusky was, that in January 1804, the Trustees voted, that he in concert with Mr. Bacon should endeavor, as soon as possible, to gain information respecting the state of the Indian tribes in that vicinity, and the expediency of sending a missionary to them or any of them. He thought that a visit to the Wyandots, in compliance with the request of the Western Missionary Society, would enable him to gain that information which the Trustees desired. The result

of his enquiries is, that they are already partially civilized; and, from their frequent intercourse with the whites, many of them have acquired some ideas of the general principles of Christianity. They desire, as appears by their speech delivered to Mr. B. to have a school set up among them, for the instruction of their children, and to have a minister to teach them religion. There is therefore a probability that something may be done for their benefit. The Trustees feel a strong desire that the poor benighted heathen on our borders may receive the light of divine truth; and are anxiously waiting for an opening which promises to be successful to send the gospel to them.

To furnish the inhabitants of the new settlements with religious books, the Trustees conceive to be an important object. They have, therefore, from time to time, appropriated money for the purchase of books, and have already distributed many. They still have a number on hand, and also some money which has been given to the Society for the express purpose of purchasing books; but from the difficulty of transporting books to the new settlements, and from other embarrassments, so many have not been distributed as would have otherwise been. The Trustees have lately devised a plan by which they expect to be able more effectually to promote this object. Among the books now on hand are 123 copies of Trumbull's *Sermons on Divine Revelation*, lately received from Messrs. Hudson and Goodwin, in pay for the copy right of an edition of that work of about 1400.

From the statement of the funds of the Society, subjoined to this Narrative, it will be seen that a payment of nearly 2000 Dollars has been made by the publishers of the Connecticut Evangelical Magazine, and of 100 Dollars, from the sale of Doctor Dwight's Psalms and Hymns. These sums, with other donations in the course of the year, have very considerably increased the permanent fund. But it is not yet, nor is it probable it will be for several years, sufficiently large to supercede the necessity of an annual contribution. It is therefore to be hoped that the same liberality which has heretofore characterised the people of the State may continue, so that as the field for missionary labor becomes more extensive, means may be provided for supporting a greater number of laborers in that field.

The Trustees learn, with much satisfaction, by information received from various parts of the United States, and from Europe, that the missionary spirit, which has prevailed of late; still continues and indeed increases. New institutions, both in Europe and America, are frequently formed, either to send the gospel to heathen lands, or diffuse a more general knowledge of it in countries which have been called Christian. Among these institutions is one lately formed in London which, from its object, from the number and respectability of its patrons, and from the largeness of its funds, promises to be extensively useful. This institution is called, The British and Foreign Bible Society; and its object is to promote the circulation of the Holy Scriptures in the

principal living languages, not only through the British dominions, but in other countries, whether Christian, Mahometan, or Pagan.

Under the direction of the several Missionary Societies already instituted, missions have been established in Tartary and various parts of the East Indies,—at Otaheite and other islands in the Pacific Ocean,—in the southern and western parts of Africa,—in several of the West India islands,—in Greenland and the coast of Labrador in North America,—in Nova-Scotia, Newfoundland and Canada,—in many of the new settlement in the northern and western parts of the United States, and among some of the Indian tribes.

It is observable, from the history of the Church in all ages, that when God has been about to effect any thing particularly favorable to the cause of truth and righteousness, he has previously stirred up the hearts of his people to think less of obstacles, than they had been accustomed to, and to exert themselves with alacrity and vigor in that cause. Before his Zerubbabels he has made the great mountain to become a plain. Is it not then reasonable to expect, from the zeal with which so many of God's people appear to be animated at the present day, and their uncommon efforts for the upbuilding of Sion, that some glorious events in favor of the Church are about to take place? How will the hearts of those, who may be made instrumental, in any manner, of bringing about these glorious events, exult with joy and praise? Let the hope of this animate the ministers and people of the State with renewed zeal,

to interest themselves in the cause of missions,—which is the cause of truth,—the cause of God. And with their pecuniary contributions, and other exertions in this cause, let them be importunate at the throne of grace for a divine blessing to crown their labors with success; *that from the rising of the sun even unto the going down of the same, the name of God may be great among the Gentiles; and that in every place incense may be offered unto him and a pure offering.* Amen.

JOHN TREADWELL,

*Chairman.*

*Passed by the Board of Trustees*

*January 9th, 1806.*

Attest,

ABEL FLINT, *Secretary.*



#### *A Dissertation on the Atonement.*

[Concluded from page 258.]

**QUERY III.** Does the atonement made by Christ destroy or lessen the criminality of the sins of those, for whom it was made; or their desert of punishment?

The answer to this query is in the negative. The atonement has not altered the nature of sin at all. Sin is, in itself, and in the sight of God, the same infinitely hateful and criminal thing, that it was before. By the atonement the great evil of sin, and God's infinite displeasure against it, are clearly manifested and fully proved. But the manifestation or proof of these, doth not of itself acquit the sinner from guilt, or lessen his desert of punishment. The atonement was designed to render it consistent with justice, for God

to forgive and save the sinner that believeth in Jesus. And how it answers this end, has been shown. But its being rendered consistent with justice, for God to forgive the sinner upon his repentance, is a different thing from his actual forgiveness: nor doth this of itself bring God under any obligation, in point of doing justice to the sinner, to forgive him. If the obstacles, which lay in the way of sinners' being forgiven by God consistently with justice, are removed, God may forgive him if he sees fit. Nevertheless, as the sinner is still as much to blame as ever, and, personally considered, as deserving of the wrath of God, God would still be just—he would do the sinner no wrong, if he should punish him. The sinner's desert of punishment is founded in his criminality. It consists in or arises from a crime. In this respect it widely differs from an obligation for the payment of a sum of money. The obligation to punishment, being founded in criminality, can never become void, any otherwise than by pardon or forgiveness. But the atonement is a different thing from the forgiveness or pardon of sin. It renders it possible for pardon to be granted consistently with justice; but actual pardon is a release from the obligation to punishment, graciously granted by God through the atonement.

This dissertation will now be closed with some inferences and remarks.

1. From what has been illustrated, it may be seen, in what sense Christ hath made satisfaction to divine justice for sin.

It has often been said, that Christ once offered up himself

a sacrifice to satisfy divine justice. This, it will be readily seen, is a mode of expression somewhat different from those found in the scriptures ; and if not properly explained, it may possibly excite an idea not altogether agreeable to the truth.

There is indeed an important sense, in which it may be said, that Christ hath satisfied divine justice for our sins, but not altogether the same with that in which the word *satisfied* is often used. When a man has, either by himself, or by another person, paid to his creditor the full amount of an obligation for a sum of money, the obligation is satisfied or fulfilled, and the debt cancelled, and justice will not allow the creditor to exact any more. Or suppose the only penalty annexed to the transgression of a particular law of the state, is a certain pecuniary fine, or imprisonment for a definite term of time ; when the transgressor of *that law*, has paid the fine, or suffered the imprisonment, the law is satisfied, and has no further claim upon him by way of punishment.—But it doth not appear, that Christ hath so satisfied divine justice for the sins of men, as to cancel their liableness to suffer the penalty of the divine law. The atonement made by Christ has not destroyed or diminished their criminality or desert of punishment ; nor of itself rendered it inconsistent with distributive or remunerating justice, for God to execute the penalty of his law upon them. But by the atonement the righteousness of God, the justice and perfection of his law, the necessity of supporting it, and his unalterable purpose to support it at all

events, cost what it will, the infinite evil of sin, and God's infinite hatred of it and full purpose never to countenance it in the least, but for ever to condemn it and bear the highest testimony against it, and the sinner's real desert of the penalty of the law, are all so clearly manifested and so fully established, that God, on the account of Christ's obedience unto death, can save the sinner who believeth in Jesus, without injury to his own character or to the best good of his creatures—without impairing the authority of his law in their view, and greatly to the glory of his grace. He can now be just to himself and to the system, and justify believers in Christ. In this respect, his justice is satisfied by the atonement—so satisfied, as no longer to stand in the way, but to admit of, to be consistent with, the salvation of believers in Christ. And in this sense God is fully satisfied and perfectly well-pleased with the atonement, as removing the obstacles which stood in the way of his displaying his grace, consistently with his justice, in the recovery and salvation of whom he pleases of the sinful race of man.

2. Pardon of sin is as really an act of divine grace, as it would be if granted without any atonement ; and much *more evidently so*. Since the atonement only renders it consistent with divine justice, for God to forgive sin, but does not oblige him in point of justice to sinners to forgive them ; since even the believing sinner, personally considered, is as deserving of the curse as if no atonement had been made ; it is plainly as really an act of divine grace to

forgive him, as if there was no atonement. And since the atonement displays, in a most clear and striking manner, the righteousness of the divine law, the infinite evil of sin, the necessity of God's infinite displeasure against it, and the sinner's real desert of the threatened curse ; *it much more evidently appears*, than it would otherwise have appeared, that his forgiveness is the effect and fruit of mere grace. If the believer hath any claim to pardon, it is not upon the footing of divine justice, but of gracious, divine promise.

3. It may hence appear, that the atonement made by Christ is as sufficient for the salvation of innumerable multitudes, as of ever so small a number.

If the number to be saved was ever so small, it would still be necessary, that God's true character should be clearly manifested—that his righteousness, the justice of his law, the infinite evil of sin, the perfect opposition of God's heart to it, and the sinner's real desert of the curse should be clearly and incontestably declared and proved, and the honor and authority of the divine law and government fully supported, as they are by the atonement which Christ hath made. And Christ's obedience unto death, in our stead and for our redemption, will have the same effect on all who know and understand and cordially believe its import, tho' they be ever so many myriads, as if they were but few in number. If the number of those, who understand and believe and cordially approve the character of Christ, and the design and import of his obedience unto

death, is but small, will it prove to each of them a clear and convincing manifestation of the perfect righteousness of God's character, law and government, of the infinite evil of sin and God's infinite hatred of it, and the sinner's real desert of the curse, and establish them in the belief and feeling acknowledgment of these truths, and of God's unalterable purpose for ever to maintain and support the honor and authority of his law, and to bear the highest testimony against sin ? And will it not prove the same to, and have the same effect upon the minds of each and every one of all those, who so understand and believe the character of Christ and the design and import of his death, though they amount to ever so many myriads, and myriads of myriads ? It evidently will.—The atonement, then, is just as sufficient for the greatest number, as for the least—for the whole, as for only a part of mankind. Of consequence, its not issuing in the salvation of all men is not owing to any deficiency in the atonement, but to its not being understood and cordially believed and embraced by all. Why God does not cause all so to understand and believe, is an enquiry, to which the limits of this dissertation will not permit me to attempt an answer. And the too great length, to which the dissertation has already been carried, induces me but barely to mention the remaining inferences and remarks, without subjoining the further illustrations, which had been contemplated.

4. The atonement made by Christ manifests and displays, in a striking light, not only the jus-

tice and wrath of God, but likewise his unsearchable wisdom, his amazing goodness, his boundless love and infinite grace.

5. It holds forth motives infinitely weighty to a cordial reconciliation to God.

6. They who continue in heart unreconciled to God, are far more criminal, and deserve a far more intolerable punishment, than if no atonement had been made or revealed.

7. The scriptures, by revealing the atonement, exhibit a far more grand and glorious idea of God, than ever entered, or can enter, the mind of man, from any other conceivable source.

8. The doctrine of the atonement made by Christ, as exhibited in the sacred books of the Old and New Testament, carries upon its face the stamp of divinity, and furnishes a strong proof of the divine inspiration and truth of the scriptures.

#### PAREPIDEMOS.

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*Memoir of the Rev. Lynde Huntington.*

(Concluded from p. 268.)

" **L**ORD's day, Jan. 1, 1792. My years are rapidly filling up, and my measure of iniquity as fast ! I have just risen from the table of the Lord, know not that I have any reason to think better of myself, than that I have eaten and drunken judgment to myself. If God do not deliver me from my present course, the day of accounts will be inconceivably awful to me ! I seriously believe, that very few among the human race will meet a more aggravated condem-

nation, because few ever enjoyed so many outward advantages, and so many influences of the Spirit."

" Thursday evening, May 3. I have been at prayer, and blessed be God, I cannot but hope I have been heard. I hope I had some imperfect view of God's excellency, and some sincere desire to be devoted to his service, and conformed to his image. I think I could heartily condemn myself, and fly to Jesus for salvation. My vileness, pride, and insufficiency for the least good, never appeared so great. I hope I was, in some measure, humbled, and taught my dependence. I think I had a disposition to pray that the divine glory might be advanced, that the kingdom of God might come and his will be done, and that I might be used as an instrument for that end, though at the expense of every temporal enjoyment. I think I took a pleasure in praying for my friends, and for all mankind.— This cannot but afford me some present consolation ; but I am too suspicious of my treacherous heart, to place very great dependence upon it. I think, however, I can safely say, that it gives me some courage and strength to run the ways of God's commands. I beg that God would assist me in performing a resolution of rising seasonably. Loss of time, especially in sleep, has been one of my greatest sins, and one which most easily besets me. I feel, more than ever, the need of divine assistance ; and divine assistance never appeared more all-sufficient."

After this he again becomes involved in darkness, which caused him to fear that he had no

portion in God. He then had light again.

" Tuesday morning, June 12. The last account I wrote of myself was that I had no God to go to. I humbly hope, I can now say, though with a feeble, faltering voice, that God is my *chosen* portion. He offers himself, through Christ, to every one that will accept of him. And yet all reject the infinitely valuable gift, until he *constrains* them, by his power, to *choose* it. I humbly hope his power has wrought so effectually in me, as at least, to enable me to say, *Lord, I would believe, help thou mine unbelief.* I hope God has taught me, that in myself is neither righteousness nor strength; but that in Christ Jesus there is both; and that the only way of becoming possessed of them is *by faith.*

" Lord's day evening, July 22. The week past I have been reading Dr. Bellamy's sermons on the Divinity of Christ, the Millennium, and the wisdom of God in the permission of sin. I trust it has, by God's blessing, been an instructive book to me. I think it has opened to my mind, and justified the ways of God towards his creatures. It has dispelled some of those clouds, which have often interrupted my sight of the divine amiableness and glory. I have seen, more than ever, the sinfulness, the great evil of sin, and the justice of God in punishing it, his mercy in pardoning it, the glory which will redound to his name by its existence, and the increase of happiness it will produce in the moral system. *Preserving* love to angels, and *redeeming* love to men, will add sweetness to the delight, and life to the

songs of eternity, which never could have existed, but by the introduction of sin."

" Lord's day, P. M. August 5. This day I hope long to remember as a good day to my soul.—I have been at the table of the Lord, and I humbly hope he has given me to eat of the bread of life. I hope he has given me this day some degree of spiritual nourishment. I trust his *banner over me has been love.* I was enabled, in the morning, to enter into covenant with more freedom, and entire resignation than common, perhaps than *ever* before. I had clearer views of my own sinfulness, and greater willingness in confessing it. Its evil appeared greater, and the sufficiency and glory of the way of redemption from it more conspicuous than I remember to have experienced before. I think I could heartily renounce all pretence to, or dependence on any thing in myself to procure the divine favor, and look to Christ as an *all-sufficient* and *willing* Saviour, in whom the Father is well pleased, through whom he can consistently with, and greatly to the honor of all his perfections, *forgive* and *bless* with everlasting life, the guilty children of men. The way of salvation appeared to be the *gospel of grace*—a great and glorious gift to the undeserving. I hope I saw, in some degree, the love of God in it. I hope I felt, though infinitely less than I ought, grateful for God's unspeakable gift. And now what shall I render to God's for all his goodness and mercy towards me! I have been promising to live a life of new obedience! and oh, that I could perform? But alas! amidst my

best frames, I can discern an evil heart of unbelief working ; an evil heart, which, if God leave to itself, will go directly away from him, and plunge me again into as great doubts and distress as ever. Oh, that I may hourly feel my dependence, and that I might have greater light."

" Monday evening, August 13.—At noon——I thought I could see the law, both in its requirements and penalty, to be a most fit, harmonious and beautiful thing, even should I myself be brought to suffer its curse.—This evening again, I have been enjoying the same views. I hope I have seen, in some degree, the *necessary, holy* and righteous *sovereignty* of God.—It belongs to him, as *head* of the universe, and is most perfectly fitting, that he should have mercy on whom, for wise reasons, he *will* have mercy. I think my soul can say, let GOD be KING, and rule and reign just as he pleases. Let me willingly *submit* to, and feel my *dependence* on him——."

Similar to these were his feelings from month to month, excepting some intervals of darkness and doubts. In April following he writes thus :

" Tuesday morning, April 2, 1793. Last evening, and this morning, I have felt a willingness to spend and be spent in the service of God. Last night after going to bed, the Saviour appeared so great and glorious, and amiable, that I trust I felt a willingness to suffer any thing, even death itself for his sake. It appeared a most reasonable thing that I should feel so. I trust I felt, at the same time, a love for my fellow creatures, and a sincere desire for their good ; and especially for their

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spiritual and eternal good.—I have felt, this morning, I trust, in some degree, a spirit to *trust in God*, willing and happy to leave myself, and all my concerns in his hands, rejoicing that all events are at his wise and holy disposal. I felt sensible of the need of dependence on God in all I attempt, and that all endeavors to do good are nothing without his blessing and co-operation."

" Friday evening, April 5.—I have had one of the happiest days I ever spent. I have been writing upon the holiness and justice of the divine law. I hope I have seen some of its beauty, and have had some of that love towards it which gives that peace, which the world can neither give nor take away. I have longed, though far less than I ought, to be conformed to it in heart and life. I have conversed with several persons to-day upon religion, and have had the pleasure to hear of some hopeful good effect of conversation with a person some days ago. I ought to be very humble and very thankful, if I may be useful in this way. I think I esteem it blessed indeed, to be engaged to do good, especially to the souls of men. Oh, that I may be humble, zealous, prudent, thankful and persevering. Blessed be God for this day's enjoyment."

" Lord's day evening, May 5. This day I have once more enjoyed the precious privilege of sitting at the table of my Lord. I hope I have received some spiritual nourishment, tho' I have great reason to be ashamed of my stupidity, and coldness, my pride and unbelief. I have spent this evening very

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agreeably at conference, and was something more animated at seeing such numbers attend. I could not but earnestly long to see them all united in sincere affection to God and each other, all the heirs of glory. I have had the pleasure, this day, to see nine young persons publicly devote themselves to God. It is glorious to see subjects added to King Jesus!"

"Wednesday, A. M. Jan. 1, 1794. Great have been the mercies of God towards me during the past year; but small my returns of gratitude and obedience. I have been blessed with uncommon health, and a far greater share of mental peace and enjoyment, than in any preceding part of my life. And next to the communications of God to my own soul, I consider as the greatest mercy, that I have received my call to the ministry, and the success with which God has been pleased to bless my labors. There is no greater privilege and blessing than to see God appear in his glory to build up Zion, and to be an instrument, in his hand, of carrying on so glorious a work."

"The next blessing to this I consider a very remarkable increase, in the number and affection of religious friends. I think I esteem no earthly possession so dear as godly friends. They are the *excellent of the earth*, in whom is my greatest delight. These, and the innumerable other mercies of the Lord, which I have received, ought to induce me, with renewed alacrity and cheerfulness, to devote myself to his service. And through his grace and strength, I am resolved that the year, I am now beginning, shall

be employed more to his glory and for the good of men, than I have ever employed one before. I would endeavor to improve it in some measure as though it were my last, as I know not but it may be. I would so number and improve this year, that I may apply my heart unto wisdom.

"And if my days must fly,  
"I'll keep their end in sight," &c.

"Monday morning, March 10. Yesterday I had more than usual feeling and freedom in prayer and preaching. In the afternoon, I preached on 1 Tim. i. 15. In addressing sinners, who reject the Saviour, pointing out their guilt and danger, I felt some compassion and tenderness, though far less than I ought. Many appeared to give very serious attention. I cannot but hope that God will give me occasion to bless him for causing some fruit to redound to his glory. It is peculiarly comforting to think how easy it is for him to open the hearts of sinners to attend to the things that are spoken. If it be his pleasure, I know he can make my unworthy and feeble exertions efficacious to win souls to Christ Jesus. Only let him speak the word, and saints shall arise and trim their lamps, and sinners bow before him with willing minds."

I will add but one paragraph more from his diary, which was written on his birth day, and is as follows :

"Lord's day March 22, 1801. This day I am 34 years of age, nearly half the extent of human life. I have, indeed been an unprofitable servant. It is humbling to think how greatly I have

misspent the precious years that are gone, and are now for ever out of my reach. I am still fearing, (at least much of my time) that I never employed them, in any degree, as I ought. Still, from conviction, if not from choice, I must say, the service of God appears *right* and *good*. If I am not to be happy in serving God, I know not that I indulge the *least hope*, *imagination* or *desire* of being happy in any other way. It appears beyond a doubt, that there can be no satisfying portion to a rational mind, but the *living God*. In him must be our rest, and inheritance, or, from the very nature of things, certain perdition awaits us. Oh, that I might discern clearly his glory, and feel beyond a doubt, united to him in holy love! I pray him to enable me to live to his glory."

Such were the feelings of this excellent man. It appears that he had much communion with God, and joy in divine things, although he was often in the valley of despondency. He often expressed, in his diary, a longing desire for the salvation of his people, and earnestly prayed that God would revive and carry on a work of grace among them. But his work is now done, his labors are now finished, and he is gone, we doubt not, to receive the reward of a faithful servant.

If a man, so eminent for piety, as was Mr. Huntington, and whose whole life and conversation were so agreeable to the rules of the gospel, could have so many doubts and fears concerning his future state; what reason have many who profess to be Christians, to examine themselves and the foundation

of their hope, and see that they are not building on the sand! Yea, let all who think they stand, take heed lest they fall.



To the EDITORS of the CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

PERCEIVING that you are in want of matter for the Magazine, and unwilling so useful a publication should stop, I send for your perusal some thoughts on Matt. xxviii. 20.

"*I am with you alway, even unto the end of the world.*"

THESE words appear to be the close of the last conversation which Christ had with his apostles, while upon earth. Having offered himself without spot to God, as a sacrifice of a sweet smelling savor; having thus finished the atonement for sin, and brought in an everlasting righteousness, he rose from the dead on the third day according to his own prediction. Having triumphed over death and the grave, he continued and conversed with his disciples forty days, to convince them of the truth of his resurrection, and furnish them with the evidence which would enable them to be witnesses of the glorious fact; and to give them those instructions and encouragements which were necessary to prepare them for acting the part assigned them in his kingdom.

If we contemplate our Lord as a conqueror, risen above all the enemies of his person and kingdom, just about to ascend and take an exalted seat in hea-

ven, far above all principality, and power, and might, and dominion, and every name which is named, not only in this world, but that which is to come ; how majestic ! how glorious does he appear ! If we contemplate him as standing in a world of rebels against his own kingdom, and declaring, *All power is given to me, in heaven and in earth,* what do we expect ? To see this power exerted to subdue the rebels ? To see them all fall in one common ruin, beneath the weight of his vindictive arm ? Such would be the natural expectation of guilt ; such the catastrophe which every descendant of apostate Adam might justly expect. But, oh, how different the fact ! “ All power is given to me :— Go ye therefore and *preach the gospel to every creature.*” In my name, preach repentance and remission of sins to all nations ; he who believeth shall be saved, and he who believeth not shall be damned. What a combination of majesty, meekness and compassion, is here ! How amiable does the Saviour now appear, clothed with greatness and condescension ; with power and clemency ; with justice and love !

The commission which he gave to his apostles was most benevolent in its import ; yet most arduous and difficult in the execution. View the situation of the apostles at that moment. Their Lord had lately been put to death for his holy life and doctrines ; his opposing the lusts and prejudices of men, and declaring himself to be the Son of God ; and they had viewed their own lives as in great jeopardy on account of their connection with him. Though their hope had been revived and their hearts

comforted, by his resurrection, his presence and conversation ; yet he was now about to depart out of the world, and they were to see him no more here. He now commands them to go forth and proclaim those very truths for which he suffered, beginning with the very people who had crucified him ; to go on from them to foreign nations, to people of a *strange language.* To preach against the superstitions and idolatries to which those people were attached, and teach them a new religion ; a religion which combatted, at once, all the corruptions of their hearts, all the prejudices induced by superstition and long habit ; and all the rites to which they had been ever accustomed. A little number of artless, illiterate men, he commissions to convert a world ; to contend with policy, power, learning and deep rooted prejudices. The view of these difficulties may seem enough to appal the stoutest heart. How could they, without strength, worldly resources, or patronage, expect to succeed in such an enterprize ? Christ well knew the difficulty of the work, and the weakness of the instruments he employed. Therefore to encourage them, he gave this animating promise, “ Lo, I am with you alway, even to the end of the world.”

We are naturally led to enquire into the meaning of this promise, or what it implies.

Christ had, before this time, informed his disciples that he should, ere long, go to the Father, and they should see him no more in this world. “ The heavens were to receive him, till the time of the restitution of all things, which God hath spoken

by the mouth of all the holy prophets." It could not, therefore, be his personal, bodily presence which he promised, but *the presence of his holy spirit*. This we may conclude from the promise of the Spirit, under the character of a comforter or advocate, which Christ repeatedly made to his disciples, when he spoke of leaving them. John xiv. 16, &c. "I will pray the Father and he shall send you another comforter, that he may abide with you for ever, even the Spirit of truth;—I will not leave you comfortless, I will come to you." Here the sending the *Holy Spirit* to them, and *Christ's* coming to them, seem to imply the same. And we find the *Holy Spirit*, called the *Spirit of Christ*. Rom. viii. 9. "If so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his." In the former clause he is called the *Spirit of God*; in the letter, the *Spirit of Christ*. And it is worthy of remark that, in the 10th verse, he speaks of *Christ's* being in them; and, from the connection, it seems evident that he here means the same thing by *Christ's being in them*, as he meant in the 9th verse, by the *Spirit of God dwelling in them*. The apostle, 1 Pet. i. 11, tells us that the prophets searched "what, or what manner of time the *Spirit of Christ* which was in them, did signify, when he testified beforehand the sufferings of Christ and the glory which should follow." The same *Spirit* who dictated to the prophets was the *Spirit of Christ*; and we are informed 2 Pet. i. 21, that "the prophecy came not, in old time by the will of man; but holy men of God spake as

they were moved by the *Holy Ghost*." The *Holy Spirit* therefore, is the *Spirit of Christ*. And therefore, as we sometimes find him speaking of the *Spirit*, as being sent by the *Father*; so he also speaks of sending him *himself*. "If I go not away the comforter will not come to you; but if I depart, I will send him to you," John xvi. 7. and xv. 26. In Gal. iv. 6, we read "God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father." That the *Holy Spirit* of God is here intended by the *Spirit of his Son*, it is thought there can be no doubt if we consider that he is given to assist God's people in prayer, and compare this with Rom. viii. 26. "Likewise the *Spirit* also helpeth our infirmities; for we know not what to pray for as we ought; but the *Spirit* maketh intercession for us, with groanings which cannot be uttered."

From these considerations, I conclude that the promise of *Christ's* presence, and the promise of the *Spirit* to be with his disciples, both imply the same thing. He is present with them by his *Spirit*. This will receive further confirmation, perhaps, if we attend to some other things which seem to be implied in his promised presence. It cannot be supposed that he promised to be with them merely as a spectator, or companion; but as one deeply interested in the work in which they were engaged; to direct, aid and encourage them; to qualify, protect and succeed them. The work he appointed them, as has been observed, was arduous, far exceeding mere human strength to accomplish. Christ had told them, "Without me, ye can do

nothing," i. e. either in regard to their own salvation or that of others. Of this they, doubtless, felt the full force. Therefore he promised to be with them, that he might afford them all needed help. In this view the promise implied all that supply of grace to their own hearts, which should keep them in the love of God, and fit them for the holy mansions he was going to prepare for them. The certainty of this they had in the promise that the Holy Spirit who dwelt in them, should be in them, and abide with them for ever.

The promise of Christ's presence implied, also, all suitable accomplishments and furniture for their ministry. Under a sense of their own incompetence, the promise of his presence could have been no encouragement to them, had they not understood it as implying that he would communicate to them all needful gifts for the performance of their work. He had cautioned them, before, not to be solicitous how, or what they should answer, when persecuted and brought before rulers for trial; for he would give them a "mouth and wisdom, which all their adversaries should not be able to gainsay or resist." This assistance, no doubt is implied in the promise of his presence. To go through with their work, they had need of great patience, and fortitude of mind, and special consolations, for their support. These were included in the promise of Christ, which was, in this respect, remarkably fulfilled to them. See the pusillanimous Peter, who forsook his Lord, when first apprehended; then following him, afar off; and, out of fear, denying that he had

any connection with him, or that he even knew him. See this same Peter, a little after, when a prisoner, under examination before the high Priest and rulers of the Jews, boldly avowing the name he had denied, charging them with the guilt of his crucifixion, attesting his resurrection, proclaiming him as the only Saviour, and, unawed by their threats, refusing to cease preaching him to the people. Acts iv. See Stephen, in like circumstances, with like intrepidity, defending his own cause, and that of his Lord; fearlessly rebuking the chief Priest, and fathers, and people of the Jews, in this faithful and pointed language. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain those who shewed before of the coming of that holy one, of whom ye have been the betrayers and murderers." Acts vii. 51. And when led forth by the outrageous mob, and stoned to death for his fidelity and zeal for his Lord, how happily, how gloriously did he die? with his last breath committing his soul to his Saviour, of whose glory he had just received an extraordinary manifestation, and praying for the pardon of his murderers. How full of consolation and joy were Paul and Silas, in the midst of great outward affliction, when, in prison, at midnight, their feet fast in the stocks, they found in their hearts, not only to pray, but sing praises to God. Acts xvi. I may not dwell on the particular instances of abuse and distress they endured; or the patience,

constancy and meekness they manifested ; or the deliverance, support and consolation they experienced. The apostle has thrown many such like circumstances together in 2 Cor. vi. and in the conclusion, says, they were " As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things." To what can these things be ascribed, but to the divine power operating in their hearts, and disposing other things so as to favor them, contrary to the wishes and endeavors of their enemies ? But wherever there is any special exertion of divine power, there is evidence of the *special presence of God* ; for we cannot conceive of his exerting his power in any place where he is not. These exertions of divine power, therefore, which were put forth for the protection, assistance and comfort of his ministers, betokened that presence of Christ which he promised them, and must be considered as the fulfilment of that promise. We may further remark that the special work, which was wrought for them, was such as is peculiarly ascribed to the Holy Ghost. Thus of Peter and Stephen, in the circumstances which have been mentioned, it is particularly said, they were filled with the *Holy Ghost* ; which the sacred historian seems to mention as the cause of the zeal, fidelity, intrepidity, composure and peace of mind which they manifested. And those graces of love, joy, longsuffering, gentleness &c. for which they were so conspicuous, are called *fruits of the Spirit*, Gal. v. Eph. v. And as these were necessary to furnish them for their work,

they were, doubtless, included in Christ's promise to be with them. This promise, also, included an engagement to *direct* them, in their ministerial work. A fulfilment of it, it is conceived, Peter received, when the *Spirit* directed him to go with the messengers of Cornelius, Acts x. 19. Also Paul and Timothy when they were forbidden by the Holy Ghost to preach the word in Asia ; and when they assayed to go into Bythinia ; but the *Spirit* suffered them not. Acts xvi. 6, 7. Again, the promise under consideration, it is thought, must denote a supply of all those ministerial gifts to each one, which will furnish him to act, with propriety, the part assigned him. But these gifts are all communications from the divine Spirit. 1 Cor. xii. 4, &c. The promise also implies an assurance of *success*, that they should not labor in vain. Nothing short of an assurance of divine power to be with them, to render their labors effectual, could have given them any courage, in an undertaking, which, in every other view, appeared so unpromising, and even impossible to succeed. The weight of this consideration has been felt by all the faithful ministers of Christ. " Who is sufficient for these things ?" has been the language of their hearts. Christ's promise was certainly designed to encourage them, in an enterprize infinitely above their own strength ; it must therefore be designed to contain an assurance of *success*.

But what is necessary to the success of the gospel ministry among men ? Certainly, that influence which will effectually change their minds, subdue the

rebellion of their hearts against God's authority, remove their prejudices against his truth, *open their hearts*, as it is said of Lydia, to attend to and receive the truths spoken to them. This work is ever ascribed to God, and appears to be peculiarly the office of the divine Spirit. Thus the prophet represents the wilderness as becoming a fruitful field, when the *Spirit shall be poured out from on high*. Isai. xxxii. 15. Then, and then only, are people "convinced of sin, of righteousness and of judgment," when the Spirit is sent for that end. John xvi. 8. The apostle says, "God hath chosen you to salvation, through *sanctification of the Spirit*." 2 Thess. ii. 13. And as sanctification is first begun, through his influence, so it is carried on through every step, till believers receive the end of their faith, even the salvation of their souls. They are changed into the image of Christ, from glory to glory, as by the *Spirit of the Lord*. 2 Cor. iii. 18.

Thus their success in bringing sinners to repentance and salvation, the great object of their ministry appears to depend on the influence of the divine Spirit; and this success was, certainly included in the promises of Christ's presence. From the circumstances in which this promise was made, we must conclude it implied whatever was needful to furnish them for their ministry; to support, encourage and succeed them in it; and we see that all this was fulfilled to them by the communications of the divine Spirit; the presence, therefore, which Christ promised, was the presence of his Spirit.

It is also to be remarked, that, though this promise was originally made to the apostles, it is evident he meant not to restrict it to them; but to extend it to all the faithful ministers in his church, to the end of time. The words of the promise imply so much, "Lo, I am with you—*to the end of the world*." In this he had, apparently, a view to a succession of gospel teachers, whom he meant to raise up, in every age. He foresaw that, having to deal with a corrupt world, who would be enemies to him and his kingdom, they would meet great opposition; many trials, which would tend to dishearten them. He therefore left such a promise to encourage them; that their faith might have sure ground to rest on. He knew, also, how much need they would have of a constant sense of his presence, and continual inspection of their conduct, to prevent their sloth, and keep them watchful and faithful in his service. Encouraged by this promise, they need not fear to take the most dangerous post, or engage in the most arduous labors, in his kingdom, when his providence points its out as the way of duty. "I can do all things, through Christ, who strengtheneth me," said Paul.

It is important further to observe, that the condition, plainly implied, of their enjoying his presence, is their *fidelity* in his work. They must be faithful in teaching *whatever he has commanded them*, and administering the ordinances he has appointed. This is the business he enjoins on them, and then promises to be with them, &c., which implies that he will be

with and own them in doing these things, not otherwise.

From what has been advanced on this subject, we infer the divinity of Christ. If the presence of Christ, which he promised to his disciples, was the presence of the *Holy Spirit*; if it was proper for him to say, *he* would be with them, because the *Holy Spirit* would be with them, this, it is conceived, must denote such a *oneness* between him and the Spirit as no mere creature can claim, supposing the *Holy Spirit* to be God. Believers, indeed, are said to have the *Spirit of God* dwelling in them; and "those who are joined to the Lord are one *Spirit*," &c. yet surely no one will pretend that this would justify them in calling the *Spirit of God* *their Spirit*, as he is called the *Spirit of Christ*. This could never authorize them to represent *themselves* as being *present*, wherever the *Spirit of God* is; or to speak of *sending* the *Spirit* to be in and abide with others, as Christ does. The scripture representations, some of which have been mentioned, of the relation between Christ and the *Holy Spirit*, it is thought, are such as no mere creature can appropriate. If so, the real divinity of Christ will follow as a consequence, unless we deny the divinity of the *Holy Ghost*. But to deny this would be, in effect, to deny the divine authority of the scriptures, which were written by his inspiration, and land us, at once, in the dreary regions of infidelity. Whatever any may think concerning the personality of the *Holy Spirit*, as different from that of the Father, it makes no difference, in this

argument, if he be allowed to be *God*.

If any imagine that Christ did not mean to promise the presence and assistance of his *Spirit*, when he promised to be with his ministers; still it is believed, his divinity may be argued from the promise, because the nature of it is such that none but *God* can fulfil it. The scriptures teach us that Christ, since his resurrection, has ascended into the heavens, which have received him till the end of the world; that he there lives to make intercession for his people. Here he promised to be with his apostles and ministers to the end of the world; to be with them *always* i. e. *every day*, or *all the days*, as it is in the Greek. All his faithful ministers, through all parts of the earth, have a right, from this promise, to expect his presence with them, for their direction, protection, support and consolation, in all the various places, times and circumstances in which they are situated; they have a right to expect his presence *constantly*; for there is no moment when they do not need it; no moment to which the promise does not extend. The *Lord* fills heaven and earth; but can it be conceived that any merely *created nature* can reside perpetually in heaven, and also be perpetually in every part of the earth, where any of his servants are; in each place exerting that care and power which they individually need, and which the promise under consideration implies?

May I be indulged in offering a few thoughts more, which naturally arise on contemplating this promise. By this we are

assured that Christ will never lack a church on earth, so long as the world endures ; nor shall the church lack a succession of faithful pastors. He will not suffer those ordinances and administrations to cease, in which he hath engaged to afford his presence to the end. Though the enemies of Christ and his kingdom exert all their force, and make violent efforts to destroy his cause, they can never perform their enterprize ; for “when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.” The Christian church, in the beginning, when small like a grain of mustard seed, was rudely attacked. The enemy sought, and hoped to overturn it ; but he fought against a *present* God, whose watchful eye was ever on his church for good, and his power constantly exerted for its protection and enlargement. And though he sometimes suffers it to decrease, and the enemy gets apparent advantage, for a season ; this only serves to shew, more illustriously, his superiority over him, when he appears in his glory and builds up Zion. Upon the strength of this promise, and what we have already seen of its accomplishment, we confidently expect the time when “*all nations* shall flow unto the mountain of the Lord’s house ;” when “Zion shall become a quiet habitation, and the holy one of Israel shall make her an eternal excellency, a joy of many generations.” This is the Lord’s doing, and it is, even in prospect, marvellous in our eyes. “Let the children of Zion be joyful in their King ;” let them pray and strive for the

enlargement of his kingdom. Let those who are engaged, *as workers together* with Christ, in building the walls of Jerusalem, redouble their exertions, while they consider that every prayer they make, every sermon they preach, and every ordinance they administer is like a stone laid in the building, which, by his blessing, helps to raise it to its appointed height. Let them bear in their hearts his precious promise. They need the accomplishment of it every day. If they are faithful, they may expect the contradiction of sinners, who will be impatient of the holy, self-denying precepts and faithful reproofs of the gospel. But if Christ be for them, they need fear none who are against them. If tempted to sloth, or unfaithfulness, in shunning to declare truths which are displeasing to men, let them call to mind the presence of their Lord ; let a sense of that rouse them to action, and dispel the fear of man which brings a snare. If they are in “labors more abundant,” they will feel their dependence on his blessing to succeed them. If the pleasure of the Lord prosper in their hands, they will acknowledge it as proceeding from the powerful influence of his Spirit.

He hath sent them a warfare ; but, thanks to his name, not at their own charges, or unaccompanied. Though the adversary erect many strong holds to impede the progress, and prevent the success of Christ’s servants ; yet to attack them need not seem hazardous, nor to demolish them impossible, under the conduct of him who is able to bind the strong man, and take away all his armor. In every

situation, if they can contemplate the extent and fulness of this promise, and rest on the faithfulness of the promisor, they may adopt the triumphant language of the psalmist, "Because the Lord is at my right hand, I shall not be moved."

Let us now, for a moment, look back to the scene, where this promise was first made. See the glorious Lord, who was dead and is alive, just ascending to his God and our God ; looking forward into futurity, clearly discerning the whole progress of that work which infinite grace would carry on in every age, till the earth should be filled with the knowledge of the Lord ; yea, till all his redeemed from the earth should be presented before the throne, without spot or wrinkle. To set forward this great enterprize, see him commission a little handful of fishermen, poor, illiterate, void of worldly means, or influence. See them go forth, in the name of the Lord, and erect the standard of the cross ; of all ensigns the least promising in human views to succeed. Yet, as the effect of the promised presence of Jesus, thousands suddenly flock'd around, subscribed with their hands to the Lord, and enlisted themselves as his soldiers.—From hence, as from a plastic germ, what wide spreading branches were soon produced ! The grain of mustard seed shot forth great branches, so that the fowls of heaven might lodge in the shadow of it ; or, according to the beautiful allegory of Ezekiel, the waters of the sanctuary, which first issued in a small stream, increased till they became a river which could not be passed over. A holy

God, as a punishment on a wicked world, for the abuse of his grace, no doubt, has, for a long time, permitted the progress of this work to be impeded ; suffered the enemy to come in like a flood, and to exult in hope of gaining the entire ascendant.—In our day, the ways of Zion have been seen to mourn, and her children have been clothed with sackcloth, because so few came to her solemn feasts. But, blessed be God, the scene appears brightening. The tokens of Immanuel's presence are more manifest. Within a few years, the Spirit of the Lord has, in a remarkable manner, lifted up a standard against the foe, and multitudes have flocked around it *like a cloud*. To what, but to the promised presence of Christ, the gracious influence of his Spirit on the hearts of men, can it be attributed, that the wealth of the Gentiles is now flowing into the church, and such zeal for the advancement of his kingdom appears in many of his servants, as we see in those societies in various parts of Christendom, formed and endowed, for the purpose of diffusing gospel light through the earth, and in those laudable efforts which are made in defence of the inspiration and truths of the gospel ? To what else can be ascribed that benevolence and hardiness of those good soldiers of Jesus Christ, the missionaries to the heathen, which enables them to encounter the perils of the ocean and the desert ; of the savage beasts and savage men of the wilderness, to advance the kingdom of the Redeemer, and the salvation of souls ! See the commissioned messengers of Jesus,

erecting his banners in the dreary deserts of Africa. See those depraved human beings, who seem but little elevated above the brutes transformed at the sound of the gospel, becoming tame, civilized and Christianized, rejoicing in Jesus and his salvation. See *Ethiopia stretching forth her hand to God*, and the islands of the sea *waiting for his law*, and in these

events, see the accomplishment of that promise, "Lo, I am with you alway." Let these proofs of his power and faithfulness serve to convince the unbelieving, to confirm the wavering, to encourage the desponding, to rouse the slothful, and excite all to act faithfully their part, as in the continual presence of their Lord and Judge.

SERVUS.

THE Editors have determined to republish in this Magazine the following work :

*The Catholic Doctrine of a Trinity Proved by above an Hundred short and clear Arguments, expressed in the Terms of the Holy Scripture, Compared after a Manner entirely New, and Digested under the Four following Titles : 1. The Divinity of Christ. 2. The Divinity of the Holy Ghost. 3. The Plurality of Persons. 4. The Trinity in Unity. With a few Reflections, occasionally interspersed, upon some of the Arian Writers, particularly Dr. S. Clarke : To which is added, A Letter to the Common People, in Answer to some Popular Arguments against The Trinity.—By William Jones, M. A. F. R. S. Rector of Paston, in Northamptonshire, and Minister of Nayland, in Suffolk.*

The above work will be contained in about ten of our following Numbers.

## CHAPTER I.

### *The Divinity of Christ.*

#### I.

*Isa. viii. 13, 14. Sanctify the LORD OF HOSTS HIMSELF, and let HIM be your fear, and let HIM be your dread : and HE shall be for a Santcuary ; but for a STONE OF STUMBLING and ROCK OF OFFENCE to both houses of Israel.*

*1 Pet. ii. 7, 8. The stone which the builders disallowed, the same is made the head of the corner, and a STONE OF STUMBLING and ROCK OF OFFENCE.*

Instead of reasoning upon these words of the Prophet *Isaiah*, according to any private Interpretation, I add another passage of Scripture, wherein they are expressly applied to the person of *Christ*; and then shew what must be the result of *both*. If the Scripture, thus compared with itself, be drawn up into an

argument, the conclusion may indeed be *denied*, and so may the whole Bible, but it cannot be *answered*. For example,

The *Stone of Stumbling* and *Rock of Offence*, as the former text affirms, is the *Lord of Hosts Himself*; a name which the *Arians* allow to no other but the one, only, true, and supreme God\*.

But, this *Stone of Stumbling* and *Rock of Offence*, as it appears from the latter text, is no other than *Christ*, the same stone which the *builders refused*; Therefore,

*Christ* is the **LORD OF HOSTS HIMSELF**: and the *Arian* is confuted upon his own principles.

### II.

*Isa. vi. 5.* Mine Eyes have SEEN the King, the **LORD OF HOSTS.**

*John xii. 41.* These things said *Esaias*, when he SAW HIS (CHRIST'S) GLORY, and spake of HIM.

*Jesus* is the person here spoken of by St. *John*; whose *Glory*, *Esaias* is declared to have seen upon that occasion, where the prophet affirms of himself, that his Eyes had seen the *Lord of Hosts*: Therefore,

*Jesus* is the **LORD OF HOSTS.**

### III.

*Isai. xliv. 6.* Thus saith the *Lord*, the King of *Israel* and his Redeemer, the **LORD OF HOSTS**, I am THE FIRST, and I am THE LAST, and BESIDES ME there is NO GOD.

*Rev. xxii. 13.* I (*Jesus*) am Alpha and Omega, the Beginning and the End, THE FIRST and THE LAST.

These Titles of *the first* and *the last* are confined to him alone, besides whom there is no God; But *Jesus* hath assumed these Titles to himself: Therefore, *Jesus* is that God, besides whom there is no other. Or Thus—There is no God besides him who is *the first* and *the last*; but, *Jesus* is *the first* and *the last*: therefore besides *Jesus* there is no other God.

### IV.

*Isai. xliii. 11.* I even I am the **LORD**, and BESIDES ME there is NO SAVIOUR†.

*2 Pet. iii. 18.* OUR **LORD** and SAVIOUR JESUS CHRIST.

*Jesus Christ* then, is our Saviour; or, as he is called, *John iv. 42. The Saviour of the World*. But unless he were God, even the *Lord, Jehovah*, as well as man, he could not be a Saviour; because the *Lord* has declared, there is no Saviour beside himself.

\* See an *Essay on Spirit*, p. 65. *Clarke's Doctr. of the Trin. C. 10. §. 3. 402.*

† The argument drawn from this text will be equally convincing which, ever way it be taken—*Jesus Christ* is a *Saviour*, therefore he is *Jehovah the Lord*—*Jesus Christ* is *Jehovah*, therefore he is *the Saviour*.

It is therefore rightly observed by the Apostle, *Phil. ii. 9.* that *God*, in dignifying the man *Christ* with the *name of JESUS*, hath given him a name *above every name*, even that of a *Saviour*, which is his *own name*, and such as can belong to no other.

## V.

*Rev. xxii. 6. The LORD GOD of the Holy Prophets sent his ANGEL to shew unto his servants the things which must shortly be done.*

*Ibid. v. 16. I JESUS have SENT MINE ANGEL to testify unto you these things in the Churches.*

The *Angel* that appeared to St. *John* was the *Angel of the Lord God*, and the *Lord God sent him*: but he was the *Angel of Jesus*, and *Jesus sent him*: therefore, *Jesus is the Lord God of the Holy Prophets.*

## VI.

*Luke i. 76. And thou Child shalt be called the Prophet of THE HIGHEST, for thou shalt GO BEFORE the FACE OF the LORD TO PREPARE HIS WAYS.*

*Matth. xi. 10. Behold I send my messenger BEFORE THY FACE, TO PREPARE THY WAY before thee.*

*John the Baptist goes before the face of the Lord*, that is, of the *Highest* whose *prophet* he is, to prepare *his way*. But, he was sent as a *Messenger* before the *face of Christ*, to prepare *his way*; who, therefore, is the *Lord*, and the *Highest*.

## VII.

The two following texts are but a repetition of the same argument: but as they speak of *Christ* under a different name, they ought to have a place for themselves.

*Luke i. 16, 17. And many of the children of Israel shall he turn to the LORD THEIR GOD : and he shall go before HIM.*

*Matth. iii. 11. HE that cometh AFTER ME is mightier than I — &c.*

Here again, the *Baptist* is said to *go before the Lord God of the children of Israel*: but it is certain, he *went before Jesus Christ*, the only person who is said to *come after him*: therefore, *Jesus Christ is the Lord God of the children of Israel*. And the same title is given to him in the prophet *Hosea*, — *I will have mercy upon the house of Judah, and will save them by the Lord their God*: which can be no other than the voice of *God the Father*, promising *Salvation* by the person of *God the Son*.

## VIII.

*Matth. xi. 10. Behold I send my messenger before THY FACE, to prepare THY WAY before THEE.*

*Mal. iii. 1. Behold I send my messenger to prepare the way before me.*

As this prophecy is worded by St. *Matthew* (as also by St. *Mark*\* and St. *Luke*†) there is a personal distinction between Him who *sends* his *Messenger*, and *Christ* before whom the *Messenger is sent* — *I send my Messenger* — *to prepare thy way* before THEE. But the *Prophet* himself has it thus — *I send my messenger, to prepare the way before Me.* Yet the *Evangelist* and the *Prophet* are both equally correct and true. For though *Christ* be a *different person*, yet is he *one* and the *same God* with the *Father*. And hence it is, that with the *Evangelist*, the *persons* are not *confounded*; with the *Prophet* the *Godhead* is not *divided*. This Argument, may serve to justify an excellent observation of our Church in the *Homily* upon the Resurrection — “How dare we be so bold to renounce the presence of the “*Father, Son, and Holy Ghost*? for where *one* is, there is *God* all “whole in Majesty, together with all his power, wisdom, and “goodness.”

#### IX.

*Ps. lxxviii. 56. They TEMPTED and provoked the MOST HIGH GOD.*

*1 Cor. x. 9. Neither let us TEMPT CHRIST as some of them also tempted.*

These texts do both relate to the same rebellious Acts of the *Israelites* in the *wilderness*. In the *former* of them, the person they *tempted* is called the *most High God*: in the *latter* he is called *Christ*: therefore, *Christ* is the *most High God*.

#### X.

*John iii. 29. He that hath the Bride, is THE BRIDE-GROOM† — (meaning Christ.)*

But, according to the *Prophet*,

*Isai. liv. 5. Thy Maker is thine HUSBAND, the LORD OF HOSTS is his Name.—*

\* *Mark i. 2.*      † *Luke vii. 27.*

† Another title of Eminence, that shews *Christ* to be upon an equality with *God the Father*, is to be collected from the following Scriptures.

*Psal. xxiii. 1. The LORD (Heb. *Jebovah*) is my SHEPHERD.*

*John x. 16. There shall be one fold, and ONE SHEPHERD.*

If *Christ* be not the *Lord*, in *Unity* with the *Father*, there must of course be *two distinct beings*, to whom the Scripture has appropriated this Character of a *Shepherd*; and that would make *two Shepherds*. But *Christ* has affirmed there is but *one Shepherd*, that is *himself*, *THE SHEPHERD of the Sheep*, v. 2. whom St. *Peter* calls the *chief Shepherd*, *1 Pet. v. 4.* So again — *Psal. c. 3. Know ye that the LORD be Is God* — we are His people, and the *SHEEP of His Pasture*.

*John x. 3. He (that is Christ himself) calleth HIS OWN SHEEP.*

And again — *John xxi. 16. Feed MY Sheep* — said *Christ* to St. *Peter*: which in the language of St. *Peter* himself, *1 Pet. v. 2.* is — *Feed the Flock of God.*

And the *Church*, which is the *Bride* of *Christ*, can no more have two distinct *husbands*, than *Christ* can have two distinct *Churches*. As the *Church* is the *Bride*, the *Body*, the *Building* of *God*; and as there is *one* *Bride*, *one* *body*, *one* *building*; so is there on the other hand, *one* *God*, who is the *husband* or *Bride-groom*; *one* *Christ*, who is the *Head*; *one* *God* with the *Lamb*, who is the *Light* of it. Compare also, *Jer.* iii. 1. and 31, 32. *Ezek.* xvi. *Hos.* ii. *Math.* ix. 15.—xxv. 1. *2 Cor.* ii. 2. *Eph.* v. 23. *Rev.* xix. 7. and xxi. 2, 9.

## XI.

Here follow some single Texts, to which I add no parallels; there being no danger of mistaking their application.

*John* xx. 28. And *Thomas* answered and said, my **LORD**, and **MY GOD**.

## XII.

*Rom.* ix. 5. Of whom as concerning the Flesh **CHRIST** came, who is over all, **GOD BLESSED** for **EVER.** Amen.

## XIII.

*2 Pet.* i. 1. — Through the Righteousness of our **GOD and Saviour JESUS CHRIST.**

The Greek is ——τὸς οὐν τῷ Σωτῆρὶ Ἰησοῦ Χριστῷ——the very same, as to the order and Grammar of the words, with the last verse of this Epistle——τὸς Κυρίου τῷ Σωτῆρὶ Ἰησοῦ Χριστῷ which is thus rendered in our English version——*of our Lord and Saviour Jesus Christ.* And so, without doubt, it should be in the other passage: there being no possible reason why, τὸς οὐν, should not signify *our God*, as well as τὸς Κυρίου *our Lord*. It is not my design to cast any reflection upon the wisdom of our excellent and orthodox *Translators* (whose version, taken altogether, is without exception the best extant in the world) or to advance this as any discovery of my own: for the *Translators* themselves have preserved the true rendering in the *Margin*; declaring it, by their customary note, to be the *literal* sense of the *Greek*.

There is another expression, *Tit.* ii. 13. that ought to be classed with the foregoing. *Looking for that blessed hope, and the glorious appearing, τὸς μεγάλῳ Θεῷ τῷ Σωτῆρὶ οὐν Ἰησοῦ Χριστῷ, of our Great God and Saviour, Jesus Christ.* Of which a great man, deep in the *Arian-Scheme*, gives this desponding Account. — “Many understand this whole Sentence to belong to one and the same Person, *viz.* Christ: as if the words should have been rendered, *The appearing of our great God and Saviour Jesus Christ.* Which Construction, the words will indeed bear; as do also those in *2 Pet.* i. 1. But it is much more reasonable, and more agreeable to the *whole Tenor of Scripture*, to understand the former part of the words, to relate to the *Father*\*.” As

\* *Clarke's Doctr. of the Trin.* C. 2. §. 1. 541.

for the *whole Tenor of Scripture*, it is a weighty phrase, but very easily made use of in any cause good or bad : so I shall leave the reader to judge of *that*, after it has been exhibited to him in the following pages. And as for the *reasonableness* of the thing itself, let any serious person consider, whether the Doctrine of the Scripture is not more *rational* under the orthodox application of these words, than under that of this Author. For to allow, as he does, that *Christ* is *God*, but not the *Great God*, is to make *two Gods*, a *greater* and a *lesser* ; which is no very *rational* principle. And I make not the least doubt but this Author, had he been dressing up a System of *natural religion*, would have protested against a notion so absurd and impious. But when the *Scripture* was to be *dealt* with, he chose it as the lesser of two evils, the greater of which, was the doctrine he had *subscribed* to.

## XIV.

## 2 Cor. v. 19. GOD WAS IN CHRIST, RECONCILING THE WORLD TO HIMSELF.

It is allowed on all hands, that the *world* was *reconciled* by Christ Jesus to the *one, only, great, and supreme God*. But, this very *same God* (for the word is but *once* used in the whole sentence) was *in Christ* ; manifest *in the flesh*, and *reconciling the world to himself*. And were there no other passage of Scripture to be found, this alone is sufficient to overthrow the whole Doctrine of *Arianism* ; which, as far as the Scripture is concerned, depends upon this one assertion—that “the word GOD, in “Scripture, NEVER signifies a complex notion of *more persons* “than one ; but ALWAYS means *one person only*, viz. either the “*person of the Father singly*, or the *person of the Son singly*\*.” Which is absolutely false : for here it signifies *both*. The text considers *God* as agent and patient at the same time, and upon the same occasion ; as the *reconciler* of the world, in the *person* of the *Son* ; and the object to whom the *reconciliation was made*, in the *Person of the Father* ; yet there is but one word (*God*) to express them *both*. So that the word *God*, though of the *singular* number, is of a *plural* comprehension. And thus I find it to have been taken by some of the most eminent writers before the council of *Nice*, “*Plasmatus in initio homo per manus, DEI, id est, FILII & SPIRITUS*,” says *Irenaeus*† ; putting the singular name of *God* for the *two persons* of the *Son* and *Spirit*. And the same word, in the language of *Origen*, (if we are allowed to take the version of *Ruffinus* as genuine) includes the whole *three persons*—*Igitur de DEO, id est, de PATRE & FILIO & SPIRITU sancto*‡. And our excellent church has used the word *God* in the same comprehensive sense ; as in the *Blessing* after the communion service —— **GOD ALMIGHTY, the Father, the Son, and the Holy Ghost.**

\* Clarke's S. D. P. II. §. 33.      † Lib. V. §. 23.      ‡ *De principiis.*  
Lib. IV. C. 2.

## XV.

*John xiv. 11. I am in the Father, and the Father in me.*

Compare this with the foregoing Article.

## XVI.

*1 Cor. v. 20. We are ambassadors for CHRIST, as though GOD did BESEECH you by us. We pray you IN CHRIST'S STEAD be ye reconciled to GOD.*

The usefulness of this text to our present subject, lies in these words—"In Christ's stead we pray, as though God did beseech"—where the interchanging of the Names *God* and *Christ*, shews the same person to be entitled to both.

## XVII.

*1 John v. 20. We are in him that is true, even in his Son JESUS CHRIST: THIS IS the TRUE GOD and eternal life.*

## XVIII.

*Col. ii. 8, 9. Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST: for IN HIM DWELLETH ALL THE FULNESS of the GODHEAD BODILY.*

The Apostle foresaw, that a thing calling itself *Philosophy* would set all its engines at work to destroy the notion of *Christ's* true and absolute Divinity—"For in him (says he) dwelleth all the fulness of the Godhead bodily. Philosophy will dispute this: and undertake to demonstrate the contrary. But if you listen to such vain deceit, it will overthrow your faith; and spil you for a disciple of Jesus Christ; therefore—Beware."

## XIX.

*John i. 1. The WORD was GOD.*

## XX.

*Isai. ix. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER.*

## XXI.

*Jer. xxiii. 6. This is the Name whereby he shall be called, the Lord (JEHOVAH) our Righteousness.*

## XXII.

*Isai. ii. 17, 18. The LORD ALONE shall be EXALTED in that day: and the IDOLS he shall utterly abolish,*

"*Idolatry* is the reverse, and direct opposite to *Christianity* (or, "the day of *Christ*.) To destroy this, was the great end of "*Christ's* coming into the world.—But except he were *God*, "the very and eternal *God*, of one Substance with the *Father*, his "Religion would be so far from *destroying Idolatry*, that it would "only be a more refined and dangerous species of it. The "prophet therefore, concludes all, that so he might acquit the "worship of *Christ* from all charge of *Idolatry*, with this positive "assertion; that it would prove the most effectual means of putting an end to all false and *Idolatrous Worship*: *The Idols he shall utterly abolish*. The like conclusion we meet with in the Apostle St. John; who having affirmed that *Jesus Christ* is *the true God and eternal life*, immediately subjoins and closes all with "this advice,—*Little Children, keep yourselves from IDOLS.*"

This Remark is taken from the first volume of *an Essay upon the proper Lessons*; written, as I am told, by a gentleman of the Laity. There needs no Apology for setting it down; it being of good use in the subject I am upon. And it also gives me an occasion of returning thanks to the pious and learned Author of that excellent work, not for myself only, but for many sincere friends to the religion of *Christ*.

### XXIII.

*Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the ALMIGHTY.*

If the Reader will be pleased to examine the 13th and 17th verses of this Chapter, it will appear that this 8th verse was undoubtedly spoken from the mouth of *Christ*: who therefore has a just title to every name and attribute expressed in it; and among the rest, to that of *the Almighty*.

*Origen*, who certainly was no *Arian*, though often represented as such, by some who would be pleased to have the vote of so celebrated a genius, has the following observation.—"Now "that you may know the *Omnipotence* of the *Father* and the *Son* "to be *one* and the *same* as *HE* is *ONE* and the *SAME GOD* "and *LORD* with the *FATHER*, hear what St. *John* had said "in the *Revelation*—These things, *saith the Lord, which is, and which was, and which is to come, the Almighty.*" For who is the *Almighty* that *is to come*, but *Christ*?

(To be continued.)

### *Explanation of Scriptural Types.*

#### NO. X.

#### JACOB a type of CHRIST.

**A**MONG the ancients, the patriarch Jacob occupies a distinguished rank. He, a younger brother, first of all, ob-

tained the birthright and his father's blessing. From him, as its immediate stock or root, arose a mighty nation, and from him as concerning the flesh, came *Jesus Christ*, who is over all, God blessed for ever. We may consider him as a type of

Christ in the following respects,

1. In preference to his brother Esau, when as yet the children had done neither good nor evil; that the purpose of God according to election might stand, it was said, The elder shall serve the younger, Jacob have I loved and Esau have I hated. Ye children of Jacob his *chosen*. In preference to all the angels above and men below, is not Christ God's servant, whom he will uphold, his *elect* in whom his soul delighteth?

2. The life of Jacob was full of anxiety, care and sorrow.—As an exile did he leave his father's house with his staff—grievously did he serve with Laban, consumed by the drought by day, and by the frost by night—great were his apprehensions from Laban and Esau—pungent was his sorrow for his Rachel, his Joseph, his Simeon and his Benjamin—and great were the things of his heart about going down and journeying in Egypt. Himself most faithfully gave the history of his life in the following impressive description, Few and *evil* have been the days of the years of my pilgrimage—but this for him was the right way to honor and peace in the closing scene of life, and that blessed condition where eminently the wicked cease from troubling and the weary are at rest.—In circumstances of life, how great the resemblance between the patriarch Jacob, and Christ the Saviour? Persecuted in his infant state, humble in the private walks of life, despised and rejected of men, abandoned to the powers of darkness and forsaken of his God. It pleased the Lord to bruise him. We esteemed him stricken, smitten

of God and afflicted. He was a man of sorrows and acquainted with grief—but this was the way marked out in the eternal counsels of infinite wisdom, to his highest advancement, his everlasting glory and felicity. Because he humbled himself, and became obedient to death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow—and that every tongue should confess that he is Lord, to the glory of God the Father.

3. Shall the distress of Jacob and his wrestling with the angel, when his brother Esau was coming against him with four hundred men, remind us of the agony of Christ in the garden, when he was assailed by the powers of darkness, and Judas with his band was coming against him, with lanterns and torches, and weapons?

4. Jacob had twelve sons, the heads of their houses, from whom the whole nation arose—and Christ had twelve apostles, on which as on twelve foundations the church is built, himself being the chief cornerstone.

5. From Jacob, surnamed Israel, the nation were called *Israelites*—and from Christ, the peculiar people, the holy nation, were called *Christians*.

Jacob may also be considered as a figure of all the Israel of God. Like him they are a chosen generation—like him they cheerfully relinquish sensual enjoyments for the birth-right and the blessing, for Christ the pearl of great price. His receiving the blessing from his

father Isaac, may represent their receiving spiritual blessings from God their heavenly Father; and his dying in Egypt and being buried in Canaan, may denote, their dying in this world, being conveyed by angels to Abraham's bosom and resting in heaven.

In this place, permit the illustration of a type which hath not yet been considered, *The Institution of Marriage*. That this was designed to typify the union and relation between Christ and his church, is very manifest from the frequent application of it to this subject, in the holy scriptures. O backsliding children, I am married unto you, saith the Lord. Husbands love your wives as Christ loved the church. And that this representation might be as perfect as the nature of the subjects would permit, it pleased God to form the wife, the woman, of the man. Eve was formed of Adam. And is it not worthy of notice, that the patriarchs, those eminently typical characters, took themselves wives within the limits of consanguinity? Sarah, the wife of Abraham, was probably *Iscah*, the daughter of his brother Haran. Gen. xi. 29. Rebekah, the wife of Isaac, was the daughter of Bethuel, the son of Nahor, the brother of Abraham, and Milcah, the sister of Sarah. Leah and Rachel, the wives of Jacob, were the daughters of Laban, the brother of Rebekah. Was not this a designed continuation of the type from Adam? We may observe the resemblance in the following particulars:

1. God said of Adam, It is not good for man that he should be alone—And the church is the fulness of Christ.

2. When God brought the woman to Adam, he said, This is now bone of my bone and flesh of my flesh—And believers are members of Christ's body, and of his flesh, and of his bones.

3. Marriage constitutes a oneness between the parties. Two, saith he, shall be one flesh—And the church joined to the Lord, is more, is one spirit.

4. Marriage introduces the most cordial and tender affection and mutual sympathy between the husband and the wife—And the affection between Christ and his church is mutual and endearing—I am my beloved's and my beloved is mine, his desire is towards me. I was in his eyes as one that found favor. In all their affliction he was afflicted and the angel of his presence saved them.

5. Marriage constitutes a most endearing relation between the husband and the wife—Abraham said of Sarah, Indeed she is my sister, the daughter of my father but not of my mother, and she became my wife—And Christ calls the church, his sister, his spouse.

6. Jacob loved Rachel. He served for a wife, and for a wife he kept sheep—And Christ loved the church and purchased it with his own blood.

7. The husband is the head of the wife—And the Lord is the head of the church.

8. The wife, the woman, is the glory of the man—And the church is the glory of Christ.

9. The bridegroom rejoiceth over the bride—And Christ rejoiceth over his church. He will joy with singing; yea, he will rest in his love. Amen.—Praise ye the Lord.

*From the Christian Observer.*

IT is a question of much importance of what kind the amusements of Christians ought to be, and how far, consistently with their character, they may indulge in them. As the subject has frequently occupied my thoughts, I have of course formed some opinion concerning it ; which, if it have not the good fortune to meet the approbation of yourself and the generality of your readers, may have the good effect of inviting to the discussion some who in that respect may be more successful.

Permit me, then, to state it as my opinion, that the amusements of Christians should be their recreation, not their business.—They should be rather of a private, than a public and gregarious, kind. Still less should they be of such a nature and character, as tends to sink the grand distinction, which ought ever to divide the religious from the irreligious part of Society. Least of all should they have in their composition any thing which is directly and decidedly sinful.

With respect to theatrical entertainments, the opinion of the Christian world seems to be pretty well determined. But there are others of an inferior, and, as I am willing to admit, of a more innocent kind ; balls, and concerts, for instance, an attendance upon which some are disposed to consider as not incompatible with the Christian character. Upon these, therefore, I propose to offer some remarks.

It certainly becomes a Christian seriously to enquire, and to the best of his ability determine, what is the predominant character of those who frequent these

amusements. If the greater part are not decidedly vicious, in such a degree as the world tolerates and approves, (and that is a considerable one), charity itself must pronounce them to be lovers of pleasure more than lovers of God. And is there no danger to a Christian in associating with such characters ? Is there no danger to youth particularly in such an association ? Is there any thing which tends more powerfully to an assimilation of character in different persons, than an association in their pleasures ? It can hardly be pretended, by the most zealous advocate for the amusement in question, that it does not operate as an incentive, of the highest power, to vanity and every kindred disposition ; if, indeed, its natural tendency, in some respects, be not worse. And it must be allowed by all who are acquainted with the subject, that a passion for amusements, often generated and almost always strengthened by this particular indulgence, while it enervates the mind, renders it unfit for the prosecution of the regular duties of life, and extinguishes many human virtues.

If any, who have partaken of such diversions without personal injury, should allege their own case to invalidate what I have just been saying, I shall only add, that, by this very circumstance, they are disqualified from giving an accurate judgment upon the subject. And if this is not the case with others, as with many most unquestionably it is not, a Christian should consider how far he is justified in encouraging by his example a gratification of which others cannot

partake without danger, if not without guilt.

Unquestionably men of character, virtue, or religion, never appear so much out of place—never appear so contemptible, as in a scene and occupation, which the gay and the dissipated claim peculiarly as their own. And one is tempted to pity the condition of worthy persons, who, with all their awkward attempts to assume the manners, and accommodate themselves to the spirit of their company, are shunned and ridiculed by the very persons, for whose sake they make the sacrifice. There is, at least, in the amusements here condemned, a levity, a dubiousness, little consonant with the prevailing sobriety, circumspection, and self-jealousy, which belong to the Christian character.

But I consider the matter in another light. There is a language in the conduct which I am reprobating. Men may speak by actions as well as by words. Language, properly so called, is a system of arbitrary sounds, which, by a tacit, implied, and known consent, convey certain definite ideas. No formal or express compact was ever made by any individual to this purpose. The sounds themselves are so far from having any necessary connection with the ideas for which they stand, that in some other language they may denote directly the reverse. Yet such is the obligation arising from the consent abovementioned, that a man by his words may not only produce evils of the most serious nature, but become justly chargeable with the guilt of causing them. Actions are

significative upon the same principle; and in most cases we are as much bound to abide by their meaning—as much liable to the imputation of their natural consequences. Now, judging according to the known sense which the world in general, both those who have religion and those who have none, put upon frequenting places of public amusement, I consider such conduct as a badge, a signal, a mark, by which the person so acting gives it to be understood, that he is on the world's side; that he classes himself with those who live without God in the world, and who look for no happiness but what is to be enjoyed here. If this interpretation should be only doubtful, it would still be incumbent upon a Christian to be on his guard, and neither give just offence, nor put a stumbling block in the way of his brother. There is a respect due even to the prejudices of men; and if, by inattention to these, we embolden others to transgress, or defeat our own usefulness, we shall not be accounted by our judge as guiltless of the injury that is done.

X.

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### *Religious Intelligence.*

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AT the last general meeting of the British and Foreign Bible Society, a report of the committee was read, and has since been printed, which contains much interesting information.

The knowledge of the establishment of this society has been diffused, not only through the united kingdoms, but over the continent of Europe, and has produced the happiest effects. In Ireland the most favorable reception was given to the plan; and, in Scotland, the synod of Glas-

gow and Air were so much impressed with the beneficial tendency of the institution, as even to direct collections to be made for its benefit in all the churches and chapels within their bounds.

At Nuremberg, in Germany, a Bible Society had been formed, to which a number of persons, not only in that empire, but in Switzerland also contributed; and the formation of which had been greatly promoted by a donation of 100*l.* voted by the committee of the English Bible Society. The Nuremberg Society had begun to print 5000 copies of a German Protestant edition of the New Testament, for distribution among the poor Protestants in Germany, who are greatly in want of the scriptures, and it is expected soon to be able to print a large edition of the established Lutheran Bible complete.

In the Prussian dominions it was proposed, under the auspices of some noblemen and general officers, to print a new edition of the Protestant Bohemian Bible which had become very scarce. The committee had recommended the formation of a society for the purpose, and promised to contribute the sum of 100*l.* as soon as such a society should be begun.

But the influence of British example has extended even to the Roman Catholics in Germany. A priest of that communion avows his intention of promoting the establishment of a Bible Society among its members. He observes that, notwithstanding the blind bigotry which still too widely prevails in his Church, many of the clergy, both in Suabia and Bavaria, the number of whom daily increases, not only recommend but strongly promote the reading of the scriptures, particularly the New Testament. Subsequent information has assured the committee, that associa-

tions for printing and circulating the Holy Scriptures are actually forming among the Roman Catholics of Germany. To encourage these beginnings of good, the committee had authorized the Nuremberg society to distribute among the Roman Catholics 1000 New Testaments to be paid for by the British and Foreign Bible Society.

With respect to the want of Bibles in different parts of the Christian world, it had appeared that, in the southern provinces of Ireland, not above a third of the protestant families possess Bibles; and that amongst the papists who are far more numerous, a Bible is not to be found in more than one out of 500 families; that the funds of the Dublin association are very inadequate to supply the increasing demands for Bibles; and that English Bibles are almost exclusively the objects of that demand among the lower ranks, very few of whom can read Irish.

In Alsace the want of Bibles, both among the Protestants and Roman Catholics, had been stated to be so great, that the committee were induced to contribute with a view of remedying the evil.

In Sweden, owing to the paternal care of the government, and the general diffusion of religious knowledge and zeal, no want of Bibles exists. Bibles also in the languages of Finland and Lapland, are currently distributed by societies formed for the purpose.

In Holland the poorest people can procure Bibles, and the deacons are accustomed to make strict inquiry of each individual, whether he possesses a Bible and reads it.

A correspondence had also, it is said, been opened with Denmark, Russia, and Bengal.

#### *Donations to the Missionary Society of Connecticut.*

1806.

Jan. 8. From a charitable pious Lady of Huntington

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Rev. George Colton, of Bolton,	- - - - -	25
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